



**MK HOSTS  
WORLDWIDE AKO  
CONFERENCE**

**KOSHER  
HAPPENINGS  
IN MONTREAL**

**PURIM  
POINTERS**  
A HALACHIC GUIDE

# PURIM





## DEAR COMMUNITY,

**A**s we joyously enter the month of Adar, our hearts are filled with anticipation and excitement. משוננס אדר מרבין בשמחה, “When Adar begins, we increase in joy.” Indeed, it is a time for heightened celebration, as we prepare for the Yom Tov of Purim.

Purim, a day when everything turns around, when we learn that just when we might have thought there is no way out, Hashem can turn things around in a second. Let's keep our faith strong, with אמונה and בטחון, the situation Klal Yisroel is in right now can turn around in a second.

Purim also holds a significant time for davening (praying). It is a day when we are reminded of the power of tefillah, of earnest supplication to the Almighty. Let us utilize this auspicious occasion to fervently pray for the ultimate redemption, a time when suffering will be a distant memory with the arrival of Moshiach.

We are thankful for the incredible growth the MK and JCC have experienced in the past year. From welcoming many new companies to the kosher family to witnessing the expansion of our programs and initiatives, it has been a year filled with growth.

The MK team is extremely busy with preparations for Pesach, the buzz of activity in our office is palpable. Our dedicated staff members are working tirelessly to ensure that everything is in place for an easy and Kosher Pesach.

We are deeply grateful to our esteemed team of Rabbanim, our devoted board members, and our hardworking office staff for their unwavering dedication and commitment to our community. It is through their tireless efforts that our organization continues to thrive and grow.

In closing, let us remember the words of the Megillah:

“ליהודים היתה אורה, ושמחה, וששון, ויקר.”

“For the Jews there was light (orah), joy, gladness and honor” (Esther 8:16). May we once again merit true joy, gladness and honor with coming of moshiach.

With blessings and best wishes for a joyous Purim,  
*Rabbi Saul Emanuel*



**Remember, don't drink and drive... you may spill your drink:)**

























**A FREILCHEN PURIM FROM YOUR KOSHER CERTIFIER**



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With over 1,000 companies and 100,000 products certified under MK, Canada's Kosher Certifier has set the standard in the world of kosher food for over 100 years.

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 <p><b>DADTCO Mandioca Moçambique</b> Muatala, Nampula Mozambique SA Tapioca Starch</p>	 <p><b>Montreal Nut Factory</b> Montreal, Quebec Nuts and Dried Fruit</p>	 <p><b>Coti Chocolates</b> Port Elizabeth, South Africa Chocolates</p>	 <p><b>Susie Sans Gluten</b> Laval, Quebec Gluten Free Cake Mixes</p>
 <p><b>Farino Pizza</b> Cote St Luc, Quebec Pizza Store</p>	 <p><b>Traiteur Mezzanotte</b> Dollard-des-Ormeaux, Quebec Venue</p>	 <p><b>UBA Mississauga</b> Mississauga, Ontario Chemicals</p>	 <p><b>Schmidt Flour Inc</b> Saskatchewan, Canada Flour mill</p>
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 <p><b>Nutrify</b> Elizabethtown, PA Soybean Oil</p>	<p><b>Traiteur Casher Georges</b> Lachine, Quebec High End Catering</p>	 <p><b>Bjorn Qorn</b> Kerhonkson, New York Flavoured Popcorn</p>	 <p><b>Umai Soo She</b> Montreal, Quebec Sushi</p>
 <p><b>Green Farms Nuts</b> Chateauguay, Quebec Nuts and Dried Fruit</p>	 <p><b>Le Andover</b> Mount-Royal, Quebec Event Venue</p>	 <p><b>Glenmount Residence</b> Montreal, Quebec Senior Residence</p>	 <p><b>The Good Crust</b> Canaan, Maine Sour Dough Pizza Dough</p>

# Morddecha Min Hatoro

**A**lthough the *Torah* is replete with *Mitzvos* prescribing which foods are prohibited and which are forbidden, it *never* uses the word “*Kosher*” for this purpose! Rather, words such as *Assur*, *Tameh*, *To’ayva* indicate a prohibited status, and *Ta’hor* indicates that a food is permitted. The sole occurrence of the “*Kasher*” in *TaNach* is in *M’gillas Esther*, where it refers to the appropriateness of *Esther’s* plea before the king – not to “*Kosher*” food. Nevertheless, the meaning of *Kasher* – “fit” or “appropriate” – was accepted by *Chaza”l* to indicate a “valid situation” in virtually all aspects of *Halacha*, such as a “*Kosher*” *Get*, a “*Kosher*” *Cohen*, or a “*Kosher*” *Korban*. In that sense, “*Kosher*” food means “valid” food, in that it meets *Halachic* requirements to permit its consumption.

In one *Halachic* application, however, the word “*Kosher*” may actually hearken back somewhat to its Biblical source, albeit with a strange twist. The *Mishnah* in *Avodah Zarah* (II:6) lists several *G’zeiros* (edicts) that were instituted by the *Chachomim* to limit the social interaction between the Jews and the pagans. Among them was *Bishul Akum*, a rule that prohibited the consumption of certain types of food that were cooked by non-Jews. As we shall see, *Bishul Akum* applies *only* to foods that are “*Kosher* before the king” – although, ironically, that may well mean that they are *Treif* and not *Kosher*!

The basic concept behind the rule of *Bishul Akum* is that any “significant” cooking done by a non-Jew renders food non-*Kosher* – even if all of the ingredients are otherwise acceptable. [*Halachic* authorities differ as to the *Bishul Akum* status of foods cooked by non-religious Jews.

Although many are stringent in the matter, leniencies may be appropriate in certain situations, and a reliable *Posek* should be consulted in any given situation.] In determining what constitutes “significant cooking,” many factors are taken into account, such as the type of food, the cooking process used, and the manner in which it is prepared.

## Types of Foods

As regards the types of foods subject to *Bishul Akum*, the *Shulchan Aruch* (*Y.D.* 113:1, based upon the *Talmud* (*Ibid.*, 38a) lays down two requirements: (1) that the food is not edible unless cooked – *aino ne’echal k’mo she’hu chai*, and (2) that it must be “*Oleh al Shulchan M’lachim*” – “fit for a king’s table.” Unless a food meets *both* of these requirements, it may be cooked by a non-Jew without compromising its *Kosher* status.

## Foods that Require Cooking

The first rule can be illustrated with applesauce, which is not subject to the rule of *Bishul Akum* because apples are *readily* eaten raw. Foods such as meat and eggs, on the other hand, must generally be cooked before they can be eaten. Some people, of course, may like to eat “steak tartar” – raw hamburger – while others may enjoy raw eggs. However, since most people in our country do not eat such uncooked foods, they are considered inedible unless cooked and are thus subject to the rules of *Bishul Akum*. The determination of what is and is not edible in its raw state, however, depends on the country where it is eaten and its culinary habits. In Japan, for instance, *sashimi* – raw fish – is considered a delicacy, and someone living in Japan might therefore



**ai**  
*ah*



justifiably conclude that fish is not subject to *Bishul Akum* concerns. In most Western countries, however, gastronomic norms have historically dictated that fish be processed through cooking, salting, or smoking before eating, and fish has therefore traditionally been considered subject to the rules of *Bishul Akum*.

Tastes and customs change, however, and the culinary global village may indeed have *Halachic* ramifications. Any wedding or Bar Mitzvah smorgasbord worth its salt (or *shokuen*, in Japanese) features *sushi* and *sashimi* – *sushi* being the rice and *sashimi* being the raw fish. Clearly, the avid consumption of raw fish is no longer limited to far away islands, and the eating of raw fish may become sufficiently commonplace in Western countries for *Halacha* to consider fish exempt from *Bishul*

*Akum* concerns.

Another interesting application of the concept of *ne'echal k'mo she'hu chai* involves coffee and tea. Such beverages obviously require cooking and are quintessentially *Oleh al Shulchan M'lachim*, so they would seemingly be subject to *Bishul Akum* concerns. Nonetheless, most authorities cite the opinion of *Tosefos* (*Avodah Zarah* 31b “*V'tarvayu*”), who note that although beer is produced by boiling barley, it is nonetheless primarily water – regarding both the appropriate *B'rachah* (*she'Hakol*) and *Bishul Akum* concerns. Since water is clearly something that does not require cooking, beverages based on it, such as beer (and coffee and tea) are exempt from *Bishul Akum* concerns.

## Re-heating and Partially Cooked Foods

Foods that have been previously cooked by a Jew may also be re-heated by a non-Jew without creating a *Bishul Akum* concern, since they were already edible when they were re-heated. This is also true even where it had only been partially cooked by a Jew, provided that it was considered edible at that point (about one-third cooked – *k'Ma'achal ben D'rusai*). For this reason, there is no concern with prepared meals that are heated up on an airline or in a hospital, since the food had been thoroughly cooked by the Kosher manufacturer.

If a food becomes forbidden because it was cooked by a non-Jew, however, it may not be rendered Kosher by having a Jew re-heat it. According to the *Shulchan Aruch*, this rule applies once it had been cooked by the non-Jew to the point where it is edible (*k'Ma'achal ben D'rusai*). The *Rama*, however, rules that as long as the food had not been *completely* cooked by the non-Jew – even if this was mostly cooked – the final cooking by a Jew would allow the food to be considered Kosher. Even the *Rama*, however, agrees that merely heating up a completely cooked cold food would not be considered “finishing” the cooking.



## Smoking, Salting, & Pickling

When establishing the rule of *Bishul Akum*, *Chaza"l* limited it to standard “cooking”. Other means of food preparation, such as smoking, salting and pickling, were not considered significant enough to be included. As such, herring and other pickled fish pose no *Bishul Akum* concerns. Although “smoked” foods should be similarly exempt, not all “smoking” processes are created equal. Traditional smoking involved suspending a food, such as meat or fish, in a smokehouse, in which a smoky fire was lit. The low heat from the fire combines with the chemicals in the smoke to both preserve and flavor the food – and it was this traditional smoking process that is exempt from *Bishul Akum* concerns. In many modern “smoking” processes, however, the food is actually baked in an oven, and only a small amount of smoke is added (often at the end of the baking processes) for flavor. Smoked products processed in this manner are considered subject to the rules of *Bishul Akum*.



**Clearly, the avid consumption of raw fish is no longer limited to far away islands, and the eating of raw fish may become sufficiently commonplace in Western countries for *Halacha* to consider fish exempt from *Bishul Akum* concerns.**



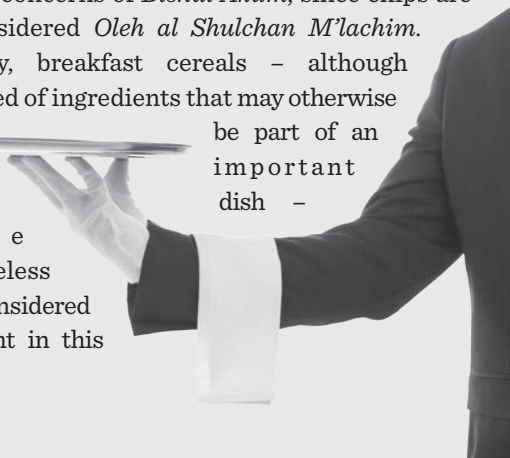
# Oleh al Shulchan M'lachim – Fit for a Royal Table

The second major requirement for cooking to be considered significant is that the food itself must be *important*, the criteria being that it is “*Oleh al Shulchan M'lachim*” – literally, fit for a king’s table. In practice, this has been taken to mean any food that would be served at an important banquet, such as a state dinner or a wedding. In determining which foods fit into this category, one must take into account the culinary mores of the locale – and time – in question. For example, when potatoes were first introduced to Europe, they were considered “peasant food”, and woefully inappropriate to be served to the upper crust. As such, the *Aruch ha'Shulchan* (113:18) ruled that they were not subject to the rules of *Bishul Akum*, even though they were not edible raw. The *Chochmas Adam* (66:4), on the other hand, felt that potatoes were quite a fine food, and did not allow for this exception. Today, potatoes figure prominently in virtually every opulent meal, and most certainly would be considered “*Oleh al Shulchan M'lachim*.”

Another consideration in determining the importance of a food for purposes of *Bishul Akum* is the *manner* in which it is produced. The same food may be prepared as an important dish, or as a snack. For example, *roasted* potatoes may be served as part of a main course, but potato *chips* would hardly be appropriate. Some authorities have ruled that this distinction is not significant as regards *Bishul Akum*, and as long as a particular *type* of food is important, the manner in which it is prepared is irrelevant. Others, however, look to both the type of food *and* the manner in which it is prepared. Indeed, most Kosher potato chips are certified without concerns of *Bishul Akum*, since chips are not considered *Oleh al Shulchan M'lachim*.

Similarly, breakfast cereals – although composed of ingredients that may otherwise be part of an important dish –

are nevertheless not considered important in this context.



## Steaming and Microwaving

An interesting extension of the rule of smoking involves “steaming.” Although steaming clearly involves a significant amount of heat, some *Poskim* nevertheless have ruled that live steam can be *Halachically* equivalent to smoking as regards *Bishul Akum*. This approach has important *Halachic* implications in the processing of many types of food, including tuna fish and mashed potatoes, where many *Hashgachos* rely on this approach to obviate *Bishul Akum* concerns.

Technology, of course, is always changing, and the most modern method of cooking – microwaving – has been the subject of some discussion regarding *Bishul Akum*. In *Halacha*, we generally associate cooking with fire, which includes any form of combustion or *radiant* electric heat. There have, of course, historically been other means of cooking, such as heating foods in the sun or with *Cha'mei T'verya* (hot water springs). Such alternative heat sources, however, are not considered “cooking” in *Halacha* – either in regards to *Hilchos Shabbos* or *Bishul Akum* (although there is some question as to whether they would be considered *Bishul* as regards the prohibition of *Ba'sar b'Cholov*). The *Halachic* status of microwaving, however, is less clear. Although Rav Moshe Feinstein *zt"l* (*Igros Moshe O.C. III:52*) considers microwaving to be *Bishul* (cooking) for purposes of *Hilchos Shabbos*, some contemporary authorities have ruled that microwaving does not create a problem for *Bishul Akum*. A competent *Halachic* authority should therefore be consulted in situations where non-Jews use a microwave to prepare *raw* Kosher food. Everyone agrees, however, that merely



re-heating cooked food in a microwave – or foods that are not *Oleh al Shulchan M'lachim* (for example, microwave popcorn) – poses no *Halachic* concern.



## Jewish Participation in Cooking

In many situations, such as restaurants, factories, and hospitals, cooking by non-Jewish chefs and cooks is virtually indispensable. The requirements of *Bishul Akum*, however, do not necessarily preclude such culinary contributions. As noted earlier, food that had been only partially cooked by a non-Jew would nonetheless be Kosher if a Jew finished the cooking (the level of the initial cooking permitted in such a situation being dependant on the differing opinions of the *Shulchan Aruch* and the *Rama*). A Jew could therefore stir a pot of food that had previously been placed on the fire by a non-Jew, or he could raise the temperature of an oven containing such food. Alternatively, the Jew could *begin* the cooking process by placing the food on the flame or in the oven,

after which the non-Jew could adjust the flame or otherwise assist in the cooking of the food. In either case, the food would remain Kosher. According to the *Rav Yosef Karo*, only these solutions resolve *Bishul Akum* concerns and *S'phardim*, who follow his rulings, require such rigorous involvement of the *Mashgiach* in Kosher restaurants and other Kosher cooking venues and factories.

*Ashkenazim*, however, follow the ruling of the *Rama*, who extends the concept of allowing a Jew to *begin* the cooking to merely *lighting the flame* (or turning on the electric burner), even if no actual cooking takes place at that time. According to the *Rama*, a Jew could turn on the flames of a stove or oven in the beginning of the day, after which non-Jews could cook with such heat sources without impediment. Indeed, this approach considers the flame lit by a Jew to be free of *Bishul Akum* concerns for a number of days as long as the flame continues to burn. This is true even if a non-Jew adjusts the flame – either making it higher or lower – provided it is not extinguished. Applying this approach of the *Rama*, *Bishul Akum* concerns in a restaurant can be resolved by having the *Mashgiach* turn on the ovens, stoves, and other cooking equipment in the kitchen at the beginning of the day, and monitor that the equipment is not turned off.

Some authorities extend this ruling of the *Rama* to permit a non-Jew to light a cooking fire from a small fire that had previously been lit by a Jew. As such, if the pilot light on a gas stove or oven were lit by a Jew, a non-Jew would be permitted to extinguish and re-light the cooking flame without creating a *Bishul Akum* concern, since the ultimate source of the flame was *Aisho shel Yisroel* – the fire of a Jew. This leniency would obviously not apply to electric stoves, or to gas stoves that utilize electronic sparking systems to light the flame. In addition, one must ensure that the pilot itself remains lit at all times, and that only a Jew is able to relight it. [Some authorities also question continued reliance on a pilot light that had been lit by a Jew many days earlier.]

The *Rama* further extends this ruling to allowing a Jew merely to *contribute* to an existing flame that had been previously lit by a non-Jew. As such, a Jew may raise the level of an existing flame in a stove or boiler, even for a short period, after which the fire will

also be considered *Aisho shel Yisroel*. Based upon this approach, factories are able to produce Kosher products without *Bishul Akum* concerns provided the *Mashgiach* adjusts the heat in the production system, and ensures that it is not subsequently extinguished. Furthermore, an oven that had been heated with such Jewish involvement remains free of *Bishul Akum* concerns even if the flame had been turned off for a period of time, provided the oven remains hot. [Some contemporary authorities have extended this approach to allow for any small heating element lit by a Jew – even a light bulb – to be considered *Aisho shel Yisroel*. As such, an oven light that is turned on by a Jew would resolve *Bishul Akum* concerns, despite the fact that the amount of heat it generates is inconsequential. Most authorities, however, reject this approach, since the light bulb is extraneous to the cooking fire itself.]

From a practical perspective, virtually all restaurant and factory *Hashgachos* in North America follow the *Ashkenazic* customs noted above. *S'phardim* should consult with their *Halachic* authorities regarding relying on such *Hashgachos*. Some *Hashgachos*, however, have instituted “*Bishul Bait Yosef*” programs that ensure that cooked foods meet the requirements of the *Shulchan Aruch*.



## Domestic Servants and Pots and Pans

Concerns of *Bishul Akum* are not limited to commercial Kosher food certification, however. Foods subject to *Bishul Akum* that are cooked by non-Jewish workers or caregivers in one's own home are prohibited, unless a Jew was involved in the cooking as indicated above. While old-fashioned gas stoves with pilots may have posed less of a concern when originally lit by a Jew (see above), most modern gas ranges use an electronic sparking system for ignition, requiring a Jew to light the burner each time a food subject to *Bishul Akum* is cooked. The same is true with electric stoves, slow cookers, and other cooking appliances. It is also important to note that food that becomes prohibited because of *Bishul Akum* is considered non-Kosher, and will compromise the otherwise Kosher status of any pots in which it was cooked – as well as dishes

and silverware used to eat it. A *Halachic* authority should be consulted when addressing issues relating to maids working in one's kitchen. [Additional concerns involve the possible use of non-Kosher ingredients or the mixing of Kosher meat and milk ingredients when such workers are not being supervised.]

The world of Kosher food production has spread across the proverbial *Me'hodu v'ad Kush* – the 127 *Medinos* (royal satraps) that comprise the entire world. While the foods on our table may come from China, Vietnam, India, or even Timbuktu (located in eastern Africa), all aspects of their *Kashrus* – even the “royal” manner in which they are cooked – must be guaranteed. 🌐





RABBI HAIM YAAKOV MAMANE

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# PURIM POINTERS

**A HALACHIC GUIDE TO PURIM**



## THE HOLIDAY OF PURIM CONSISTS OF FOUR PRIMARY MITZVOT:

1 *Megillah*

2 *Matanot la'evyonim*

3 *Mishloach manot*

4 *Mishteh*

Additionally, prior to the onset of Purim, we have a custom to fast and donate *machatztit hashekel*.

### TAANIT ESTHER

• *Taanit Esther* is observed on the 13th of Adar, the day before Purim. When Purim falls on a Sunday, the fast is brought forward (pushed back) to Thursday. This is not the case for the other four communal fast days, which instead of being brought forward are postponed when they fall on Shabbat. This is because they commemorate events of tragedy experienced by the Jewish nation, and we do not wish to bring forward tragic events<sup>1</sup>. *Taanit Esther*, in contrast, commemorates a fast that led to great miracles and joy in the times of Esther — and we are happy to bring forward such a joyous event!<sup>2</sup>

• This fast was established in commemoration of the fasts the Jews observed in the days of Mordechai and Esther. Some explain that in the days of Mordechai, on the 13th of Adar, the Jewish nation fasted, following the model of Moshe Rabbenu, who fasted during the war against Amalek. They, too, prior to engaging in self-defense against our enemies on that day, fasted and pleaded for Hashems mercy.<sup>3</sup> Others explain that *Taanit Esther* commemorates the three-day fast Esther HaMalkah requested of the people, prior to her approaching the king uninvited.<sup>4</sup> According to this opinion, even though the original fast was in the month of Nissan, they established our fast in the month of Adar.

1 מגילה ה' ע"א - ותשעה וכו' מאחרין ולא מקדימין: גמ' תשעה באב אקדומי פורענות לא מקדמי. וה"ה לענין שאר צומות מה"ט חוץ מתענית אסתר.

2 הר צבי על מסכת מגילה ה' ע"א

3 משנה ברורה סימן תרפ"ו ס"ק ב

4 ב"י ס"ו תרפ"ו ד"ה כתוב בשיבולי הלקט ס"ק צ"ד. וכן בשו"ת מהר"ל (דיסקין) ס"ק ק"י

## ZECHER L'MACHATZIT HASHEKEL

• On Erev Purim, we have a custom to give a donation of *machatztit hashekel*, a half shekel.<sup>1</sup> In the days of the Beit Hamikdash, men from the age of twenty and up would donate a half shekel to the Beit Hamikdash toward the communal *korbanot*. This communal collection would commence in the month of Adar. Today, although we no longer have a Beit Hamikdash, we commemorate this custom by donating a *machatztit hashekel*.

• The *minhag* of Sephardim is to generally donate the value of the weight of a *machatztit hashekel*, which corresponds to approximately 9–10 grams of pure silver. Ashkenazim generally have the *minhag* to donate three coins that are half the value of the common coin in that time and place. In North America, the *minhag* is to give three coins of a half dollar each. The custom to give three half coins originates from the fact that the word “*terumah*” is mentioned three times at the beginning of *Parashat Ki Tisa*.<sup>2</sup>

• When giving the *machatztit hashekel*, some suggest that one should say “**Zecher l'machatztit hashekel** — in commemoration of the half shekel” and not “*l'machatztit hashekel*.”<sup>3</sup> This would make it clear that the donation is not the actual *machatztit hashekel* and avoiding possible *hekadesh* situations.



1 רמ"א ס' תרצ"ד ס"א

2 ערוך השולחן תרצ"ד ס"ח

3 אור לציון ח"ד פרק נ"ב ה"ד

## MEGILLAH READING

- The *megillah* is read twice — once on the night of Purim and once again on the day of Purim.
- Both men and women share an equal obligation to hear the *megillah* twice on Purim.
- The *megillah* must be read from a kosher scroll written on parchment. One who reads or hears the *megillah* from a non-kosher or printed version has not fulfilled the mitzvah.
- It is recommended to familiarize oneself with the text before Purim so one can follow along properly. Remember, one must listen to and hear every word, so turn off your phones and give your full attention to the *baal koreh*!
- Prior to reading the *megillah*, the *baal koreh* recites the *berachah* of *Shehechyanu*. The Sephardic custom is to recite *Shehechyanu* only prior to the night reading. Ashkenazim recite *Shehechyanu* a second time prior to the daytime reading.
- When the *Shehechyanu* is recited on the *megillah*, the *baal koreh* and his listeners should have in mind to thereby exempt as well the *Shehechyanu* that theoretically would have been said over the mitzvot of *mishteh* and *mishloach manot*. Ashkenazim, who recite *Shehechyanu* in the daytime as well, should have in mind to exempt as well the *Shehechyanu* over these mitzvot when saying it in the daytime. If one did not have in mind to exempt the *Shehechyanu* over these mitzvot, a new *Shehechyanu* should not be recited.





## TEFILLAH

• In the *Shemonah Esreh*, the *Chachamim* instituted the recital of *Al Hanissim*. If forgotten, one does not need to repeat the *Shemonah Esreh*. If one remembered prior to mentioning the name of Hashem right after *Al Hanissim*, he should go back and recite *Al Hanissim*.

• Unlike other *Yamim Tovim*, *Hallel* is not recited on Purim. The Gemara provides two reasons:<sup>1</sup>

1) Even after their miraculous salvation, the Jews remained subject to Achashverosh's rule.

2) The reading of the *megillah* replaces *Hallel*.

Based on the second reason, some *Poskim* maintain that if one did not have a kosher *megillah* he can recite *Hallel* instead.<sup>2</sup> Nonetheless the *berachah* on *Hallel* should not be recited.

1 מגילה יד ע"א

2 שערי תשובה סימן תרצ"ג סע' ג.



## COSTUMES

• On Purim, it is an age-old *minhag* for both children and adults to wear costumes.

• One reason for this *minhag* is to emphasize that unlike many other miracles experienced by the Jewish nation as a whole until that point in history, the miracle of Purim was concealed and disguised in a series of hidden miracles. Only after the chain of events reached a turning point — “*v'nahafoch hu*” — could the people recognize and reveal the hand of Hashem that had been disguised throughout the whole story.



## MISHLOACH MANOT

• The mitzvah of *mishloach manot* is to send at least two ready-to-eat foods to one person. One who increases this by sending *mishloach manot* to more people is praiseworthy.

• There are two reasons for the mitzvah of *mishloach manot*. Some explain<sup>1</sup> that the primary purpose is to increase feelings of fondness and friendship among Klal Yisrael, while others say it is to ensure that those who lack financial means and may be ashamed to ask for help have food for the Purim *mishteh*.<sup>2</sup>

• The giver should strive to gift a *mishloach manot* that would be appreciated by the receiver. Therefore, the choice of food should ideally befit the status of both the giver and the receiver.<sup>3</sup>

• Some maintain that the mitzvah should be performed through a messenger,<sup>4</sup> while others maintain it is better to deliver it oneself. As a compromise, some suggest to gift at least one *mishloach manot* through a messenger.

• Both men and women are obligated in this mitzvah.

• This mitzvah must be performed specifically in the daytime.

1 מנות הלוי (אסתר ט, טז-יז בא"ד עוד הוסיפו הפרזים)

2 תרומת הדשן קי"א

3 עיין באור הלכה תרצה על סעיף ד

4 דכתיב משלוח מנות, ושילוח משמע ע"י שליח. עיין מ"ב סימן תרצה ס"ק י"ח.

## MATANOT LA'EVYONIM – GIFTS TO THE POOR

- Although giving *tzedakah* is encouraged and praiseworthy every day, on Purim, there is an extra mitzvah called *matanot la'evyonim*. This is fulfilled by providing food or money to those in need during the day of Purim.
- Both men and women are obligated to donate at least two *manot* (gifts), to two poor people. Ideally, one

should give an honorable amount that would buy him a meal and bring joy to the recipient.

- This mitzvah must be performed specifically in the daytime.
- On Purim, it is praiseworthy not to be exacting with money. Instead, one should strive to give to anyone who extends their hand.<sup>1</sup>



1 שו"ע סימן תרצ"ד ס"ג



## MISHTEH – THE PURIM FEAST

- It is a mitzvah to have a festive *seudah* on Purim. The *seudah* should consist of meat, wine and ideally bread.
- Both men and women are obligated to have a *seudah*.
- The *seudah* should be held specifically

during the day. One who eats this *seudah* at night has not fulfilled the obligation.

- *Al Hanissim* must be recited in *Birkat Hamazon*. Some opinions maintain that unlike *tefillah*, if one forgot *Al Hanissim* after his first meal, he must repeat *Birkat Hamazon*, while others maintain that he should not repeat *Birkat Hamazon*.<sup>1</sup> In practice, due to the concept of *safek berachot l'hakel*, we do not repeat *Birkat Hamazon*, but due to this *machloket* one should be extra cautious not to forget.

1 נה ברורה תרצה ס"ק טו

## CHAYAV INISH L'BESUMEI

• Although there is a mitzvah of drinking wine on Purim, it's important to drink safely and responsibly, avoiding excessive intoxication.

- Remember to verify the kashrut of the wine. In certain scenarios, it is recommended to purchase or drink only *mevushal* wine.



## SHEMITTAH WINES ALERT

- Please be advised that there are *shemittah* wines on the Montreal wine market. This means that all 2022 wines of Israeli origin are of *shemittah* concern, whether or not this is listed on the label. Unless one is familiar with the halachot, as well as the various hechsherim and their *shemittah* policies, it is advisable to consult with a halachic authority who is knowledgeable in the matter prior to purchasing 2022 Israeli wines. There are various halachic methods applied by wineries and hechsherim prior to production, and these may carry various implications regarding how the consumer may treat the wine. These laws can be complex, affecting the correct method of payment to the way the wine may be consumed, handled, and discarded.



Note: When a label is stamped "Otzar Beit Din," this means the product has *kedushat sheviit* (*shemittah* sanctity) and must therefore be treated appropriately. 🌐





# Our Home Business Policy



**F**or consumers, the MK logo is a mark of trust, signaling that a product has been prepared under the guidelines and supervision of knowledgeable Rabbinic coordinators and inspectors in accordance with the highest kosher standards. The MK team is comprised of experts in the complexity of modern food production as well as the details of Halacha (Jewish law).

Meeting kashrut standards can be challenging for food businesses operating out of private homes, and as a general rule the MK does not certify businesses running out of homes. In order to ensure the proper functioning of a kosher certified kitchen, unannounced visits from kosher supervisors are required and this is simply not possible in a private home.

**While the MK is committed to working with and supporting small businesses, it is also determined to maintain the community's trust.** For this reason, the MK insists that certain basic conditions are met before home businesses can be considered for kosher certification. At a minimum, a separate entrance is required, a distinct part of the home must be designated for the business, utensils and appliances must have been purchased uniquely for business usage. 🌐

## MK certified Home Businesses:

**Home Sweet Challah** – Bakery

514-961-6521

**The Breadery** – SourDough Bakery

514-827-2898

**Desserts By Design** – Fancy Deserts

514-225-5700

**Petite Source** – Fancy Deserts

514-271-5651

**House Of Jerky** – Beef Jerky

514-916-9362


**Péché Mignon** – French Pastries

438-376-5526



# Se A

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**LifeStraw** by VESTERGAARD  is a brand that manufactures water filtration and purification devices, designed as straws. These straws remove almost all of waterborne bacteria, microplastics and parasites. Some newer models can remove chlorine and lead. The majority of LifeStraw devices are distributed as part of public health campaigns or in response to complex emergencies by NGOs and organizations that give them away for free in the developing world. Increasingly, however, the LifeStraw is now used by outdoor enthusiasts, with the easy ability to provide clean water anywhere. Using only suction, LifeStraw water filters can provide clean water without the need for batteries or chemical treatment.

**Can  
LifeStraw  
be used on  
Shabbos?**



# Relieving *baraita* *Anxiety*

re LifeStraw, Salt Shakers, Pour-Over Coffee  
and Orange Juice Pulp find commonality

RABBI YECHESKEL ELIAS SHLIT" A

*ROSH KOLLEL OF MESIFTA REISHIS CHOCHMA MECHANCHIM  
KOLLEL AND MAAGID SHIUR AT YESHIVA OF HAMPSTEAD*

**The question at hand** revolves around the Melacha of Meraked, sifting. One of three Melachos relating to separating mixtures, the act of Meraked refers to pouring a mixture through a strainer to achieve a refined result. Meraked applies to the sifting of mixtures of food, drink, or any random non-food items as well.

For a better grasp of the varying applications, it is necessary to understand the basic framework defining when and how filtering would be permitted.

A word of introduction: When dealing with the laws of Shabbos, it is worth bearing in mind that the concept of Melacha, activity prohibited on Shabbos, is not one of laboriousness. In fact, many prohibited activities, such as turning on a light, are hardly sweat-inducing. The true measure of Melacha is one of creativity. The 39 Melachos represent 39 methods of creating new forms or entities. Just as Hakadosh Baruch Hu's rest on the seventh day was a rest from the acts of creationism, so too each Shabbos we refrain from any acts of creation.

With this perspective in mind, it becomes possible to understand the parameters of the various Melachos, as whether or not an action constitutes a forbidden Melacha often depends on how much of a productive change was in fact effected. It is with this understanding that the filtering of food or beverages falls into one of three categories:

**CATEGORY 1: "TZLULIM"** - This category refers to something which most people would consider fully edible. Although they might have a preference to eat it after filtering, they would consider it fully fit for consumption as is. A case in point would be orange juice containing pulp. Although there are those who prefer a pulp-free variety, this is merely a matter of preference of taste. As such, straining the juice to remove the pulp is not an act of making an inedible food edible, but rather one of altering the taste of a perfectly edible food. This action is not an action of Meraked, and is entirely permitted. [Note: While this rule applies to most people, if one is particularly finicky about a food to the degree that he absolutely would not eat it without first sifting or filtering, the act of filtering takes on real significance and in his particular case, would likely not be permitted.<sup>1</sup>]

**CATEGORY 2: "ACHURIM KITZAS"** - Literally translated as "slightly sullied", this category includes foods that although edible, would not be consumed by most people without first being filtered. An example in this regard would be water taken straight from a clean fresh spring, containing pebbles or sediment. Although drinkable, most people would not drink it without first straining it. Filtering such water is classified as Meraked Mi'Derabanan, a Rabbinic level prohibition, and standard filtering or straining is forbidden. One would be allowed, although perhaps less than ideal, to strain such a mixture in an abnormal manner, by pouring it through a cloth or piece of clothing instead of a normal strainer. It is important to note that when doing so one must be certain of avoiding other potential issues, specifically those of Melaben, laundering, as well Sechita, potential squeezing.

**CATEGORY 3: "ACHURIM"** - This category, the most severe, refers to a filtering of an inedible mixture. By virtue of filtration, one would be taking an inedible food and render it edible. This category is Meraked Mi'Doraysa, and is forbidden even when done in an abnormal manner.

כן נוטה דעת הביאור הלכה לחוש לספיקו של הפרי מגדים 1

With that, on to some practical examples...

**BRITA AND SIMILAR TABLE-TOP PITCHER FILTERS -**

In the vast majority of North American metropolitan areas, tap water is perfectly drinkable. Though many might choose to filter for a cleaner taste, the drinkability of the water was never in question. This falls within Category 1, and is completely permitted.



**SALT SHAKERS** - There are those who place rice in their salt shaker for the purpose of absorbing moisture. As a result, each time one uses the salt shaker, one is effectively filtering out salt from a salt/rice mixture, an action which would seem to

be prohibited.<sup>1</sup> [One can remove the cover of the salt shaker, shake some of the mixture onto a plate or other surface, and then remove some of the salt, provided 1) the salt is picked up and removed, not the rice AND 2) it is for immediate use AND 3) the salt is taken directly with one's fingers.]



**ORANGE JUICE** - As mentioned above, the majority of people consider juice with even abundant quantities of pulp to be drinkable without filtering, even if it may not necessarily be their preferred variety. Ergo, straining out the pulp is not an action of making something drinkable, and is entirely permitted.<sup>2</sup>

**POUR-OVER COFFEE** - A rather intriguing scenario, in this case a small filter is placed over a cup, with ground coffee placed in the filter. Hot water is poured directly over the coffee, which will mix and subsequently filter, coming down into the cup as freshly brewed coffee with no particles. At first glance, this would seem problematic, as the coffee bean and water mixture is completely undrinkable, with the final product made drinkable only by virtue of the filter, something that would seem to fit squarely within Category 3. In truth, however, this is not the case.<sup>3</sup> The initial product is not the mixture, but the clear hot water. The final product is the coffee. Essentially, both initial and final product are fully drinkable. The process, then, is not an act of filtering but rather an act of adding flavor. The purpose is to imbue the water with coffee flavor and caffeine. That which part of the flavoring process involves filtration does not redefine the action. The action is not one of filtration, and is completely permitted<sup>4</sup>.

It is critical, however, to understand that this refers only to the Meraked angle. There remains a serious concern in regard to the prohibition of Bishul, insofar as the uncooked coffee beans can be cooked by the boiling water.



Editor's Note: According to MK policy, to permit making the coffee one must pour hot water from a kli sheini (Iru'i Kli Sheini).

1 הל' שבת להר"ש איידער מלאכת מרקד אות יד' בשם הגר"א קנטלר זצ"ל וגם מפי הגרמ"פ זצ"ל וכן בשש"כ בשם הגרש"ז זצ"ל אמנם יש מביאים מהגר"ש"א זצ"ל שאין זה נחשב ככלי ברירה כלל והוא כלוקח האוכל כביד

2 אגרות משה או"ח ח"ד סי' עד' מלאכת בורר אות ג'

3 ע"פ דברי השו"ע סי' שיט' סעיף ט' וכן בסעיף טו'

4 In contradistinction, a French Press coffee maker consists of a two step process. The bean particles are mixed with water, and then subsequently, in a separate action, the mixture is filtered to remove the particles. The second stage is clearly an act of Meraked, sifting, and is forbidden.





**TURKISH COFFEE** – Whilst in Eretz Yisroel and the general Middle-East this type of coffee is quite prevalent, in North America the definite majority of coffee drinkers do not drink this coffee, finding the heavy level of sediment quite unpalatable. Although technically drinkable, since the local majority would not consume this beverage without first filtering, this would be classified as Category 2, whereby straining would only be permitted when performed in an abnormal fashion.

**LIFESTRAW** – Geared for those hiking in the wilderness, or those in any other situation without potable water, this rather novel innovation consists of an advanced filter, designed as a simple straw. To use it, a person need only dip the straw into any body of water, and sip through the straw as one normally would. Another model, the LifeStraw Go, consists of a water bottle based on the same concept, with the filter imbedded within the straw of the water bottle. Unlike a standard filter, the LifeStraw can filter out pesticides, chlorine, bacteria, parasites, microplastics and more.

In situations where the LifeStraw is being used to filter completely undesirable or even undrinkable water, the set-up would seem to qualify for either Level 3, or at the very least Level 2, and not be permitted for Shabbos usage.

This, however, is not the case.

The Shulchan Aruch provides one notable exception to the above categories, with a ruling that no matter the state of the liquid, if one holds a filter next to one's mouth and drinks through it, the filtering will always be permitted. The concept here is that only when the filtering leaves one with a tangible result in a cup or bowl or such is the act viewed as an act of filtration. If the liquid or food goes directly into one's mouth, the action is defined as an act of eating, Derech Achila, and not an act of filtration.<sup>5</sup> The same holds true with the LifeStraw. The method of usage is absolutely identical to normal straw usage, and is certainly viewed as Derech Achila.

As such, usage of this device is completely permitted, no matter how contaminated the source water might be. 🍷

**LifeStraw** 

by VESTERGAARD

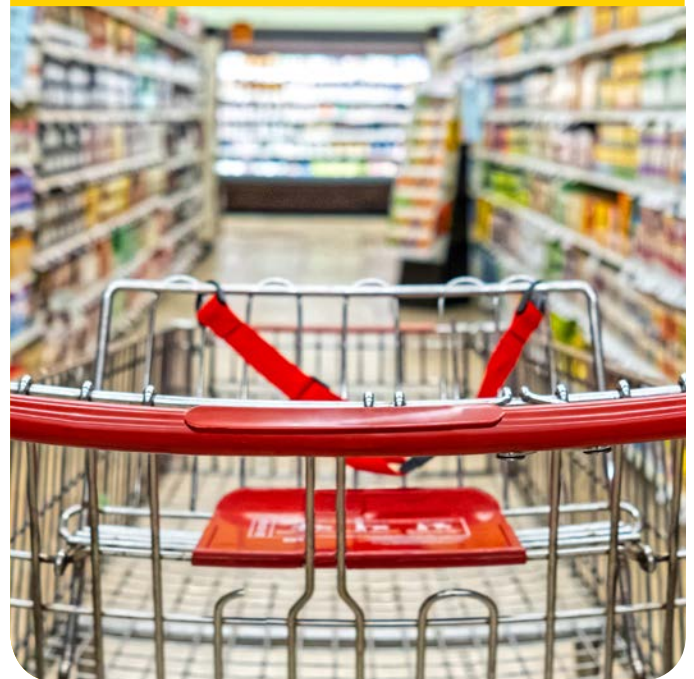
5 סי' שיט' סעיף טז' "מים שיש בהם תולעים מותר לשתותם על ידי מפה בשבת דלא שייך בורר ומשמר אלא במתקן הענין קודם אכילה ושתייה אבל אם בשעת שתייה מעב את הפסולת שלא יכנס לתוך פיו אין זה מעין מלאכה ומותר" והוא מדברי הרא"ש בתשובה והנה יש להדגיש בזה דברי הבית מאיר וכן דברי הר"י אבועלאפיא במו"מ עם המהרי"ט צהלון שכתבו דבא הרא"ש לאשמעינן דאע"פ דהנחת בגד ע"ג כלי הוה בגדר ברירה ע"י קנון ותמחוי או אפילו בגדר נפה וכברה ולזה הוצרך הרא"ש להיתיר משום דהוה בשעת מעשה שתייה והיינו דאין התירו של הרא"ש מטעם דהוה כבורר מיד אלא היתר חדש דאע"פ דהוה ע"י כלי מ"מ אין זה ברירה כלל אלא מעשה אכילה [ולא דמי להסרת זבוב מאוכל דסו"ס יש שם מעשה תיקון בנפרד ומקודם למעשה האכילה משא"כ אם מפריד במעשה השתייה עצמה] ובאמת כן מבואר היטב בלשון הרא"ש דאין זה ברירה באופן המותרת אלא שאין אנו רואים זה כמעשה ברירה כלל ומטעם זה יראה פשוט דאף אם המסנן נמצא קצת בעומק בהמשך הקש ולא ממש אצל פיו אין בזה שום חסרון ולא מיבעיא מצד מה שיש לראות כל הקש ככלי אחד אלא אפילו בלא"ה דאין ההיתר כאן מצד שהברירה נעשית מיד ובפיו אלא מצד שמעשיו הוא מעשה שתייה וממילא אין שום חילוק בזה והנה על אף שאין צורך בזה מ"מ יש לציין בנוסף להנ"ל שיטת כמה פוסקים דלא שייך ברירה אלא על התערבות דבר הנראה לעין אבל אם אינו נראה לעין לא שייך בו ברירה רק ענין של תיקון וקיי"ל דאין תיקון מנה באוכלין

# Pesach questions?

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# The Story of the Megillah

**PEREK 1:** The *megillah* begins with King Achashverosh, in the third year of his reign, hosting a grand banquet to display his wealth and honor. Queen Vashti also hosts a banquet for the women in the royal palace. The king, in a drunken state, demands that Vashti appear before him and his guests, and Vashti refuses. Her defiance angers the king, who presents the case before his wise men. Memuchan (who the Gemara teaches is Haman), the lowest of the king's wise men, declares before the king and his ministers that not only has Vashti humiliated the king; she has also done wrong against all the officials and all the people thought the province. Memuchan therefore advises the king to execute Vashti.

**PEREK 2:** Achashverosh, later regretting the loss of Vashti, is advised to seek a new queen. He sends officers throughout all the royal provinces to bring all the eligible young women to the

palace for him to choose from. He is enchanted with Esther, a Jewish girl who was raised by her cousin Mordechai. Esther is crowned the new queen but still does not reveal her lineage and nationality, as instructed by Mordechai. Mordechai overhears of a plot to assassinate the king and informs Queen Esther, who, in turn, informs the king. The conspirators, two of the king's chamberlains and door keepers, Bigtana and Teresh, are executed. Mordechai's act of loyalty is recorded in the king's book of chronicles.

**PEREK 3:** After these events, Achashverosh promotes Haman's status above all other officials. Everyone bows to Haman, except for one person: Mordechai. Haman becomes enraged when Mordechai refuses to bow to him, and in retaliation, he plots to exterminate all the Jewish people in the king's empire. In search of a propitious day, Haman casts



a *pur* (lots), to determine the date to destroy the Jews. Haman convinces Achashverosh to issue a royal decree authorizing the destruction of all Jews in the empire on the specific day chosen by the *pur*. Letters are dispatched by courier to all provinces of the king, to destroy, kill and to annihilate all Jews on the 13th of Adar.

**PEREK 4:** Mordechai, upon learning of the decree, tears his clothes and dons sackcloth and ashes. He goes out to the center of the city and cries loudly and bitterly. There is a great mourning among the Jews, and they too don sackcloth and ashes, fasting, weeping, and pleading for Hashem's mercy. Mordechai urges Esther to intercede with the king on behalf of her people. Out of fear for her life, she hesitates, for nobody can enter the king's inner court without being summoned. Esther then requests that Mordechai assemble all the Jews in Shushan and fast for three days on her behalf. With this, she agrees to risk her life and approach the king, declaring, "וְכִי אִם יָמוּתִי מָוֶתִי אִם יָמוּתִי אִם יָמוּתִי— And if I am to perish, I will perish."

**PEREK 5:** On the third day, Esther dons royal robes. She enters the king's chamber and successfully gains his favor. Upon asking Esther what she desires, the queen responds by extending an invitation to Achashverosh and Haman to a banquet she prepared. At the banquet, she requests their attendance at yet a second banquet the following day. Haman leaves the banquet happy and exuberant. However, upon noticing Mordechai at the king's gate, refusing to bow, he is once more filled with rage. He decides to summon his friends and his wife to plot against Mordechai. His wife, Zeresh, together with his friends, advise him to construct a gallows, 50 cubits high, and request that the king hang Mordechai on it.

**PEREK 6:** That night, the king's sleep is disturbed. He orders his book of chronicles to be brought and read before him. The king is reminded of Mordechai's loyalty when he denounced Bigtana and Teresh's plot to kill the king. Immediately after being told that no honor or greatness had been bestowed on Mordechai, Haman "coincidentally" enters the king's courtyard seeking his permission to hang Mordechai. Instead,

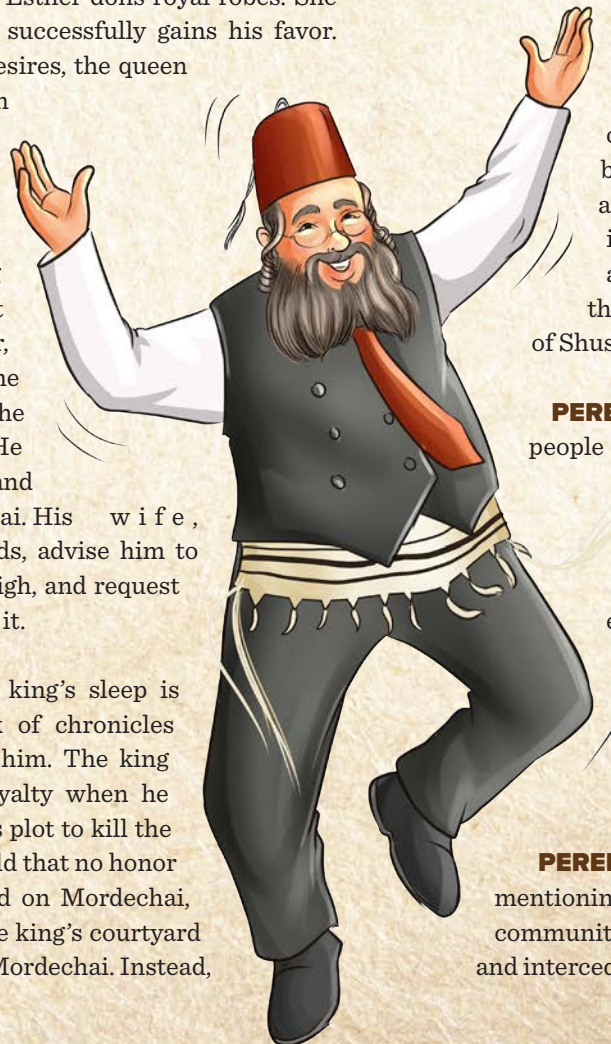
he is instructed to honor Mordechai by dressing him in royal attire worn by the king, placing a royal crown on his head, leading him through the city square on a horse upon which the king has ridden, and to proclaim, "This is what is done to a man whom the king wishes to honor!" Upon returning home, Haman is warned by his wise men (formerly referred to as his friends) and his wife Zeresh that he now stands little chance against the Jew, Mordechai!

**PEREK 7:** At a second banquet, Achashverosh asks Queen Esther once more what she desires, and he promises to grant her request, even up to half of his kingdom. Esther finally reveals her true nationality and accuses Haman of plotting to destroy, massacre, and exterminate herself and the Jewish nation. The king is angered and orders Haman to be hanged on the same gallows he had initially prepared for Mordechai.

**PEREK 8:** Mordechai is promoted to Haman's position. Achashverosh slips off his ring, which he had taken back from Haman, and gives it to Mordechai. Queen Esther, falling to her feet, weeps and begs the king to annul the evil decree against the Jews. Achashverosh accepts her plea and issues a new decree. The 13th of Adar — the day originally designated by Haman HaRasha to destroy, kill, and annihilate all the Jews — is transformed into a day on which all Jews of every city are permitted to assemble and defend themselves against their enemies. The city of Shushan is finally filled with joy.

**PEREK 9:** On the 13th of Adar, the Jewish people successfully defend themselves against their enemies. They attack those who seek to hurt them, and no one can withstand them, for the fear of Jews had fallen upon everyone. On that day, Haman's ten sons are also killed. The holiday of Purim is established to commemorate these events, marked by feasting (*mishteh*), sending gifts (*mishloach manot*), and charity (*matanot la'evyonim*).

**PEREK 10:** The *megillah* concludes by mentioning Mordechai's influence on the Jewish community, always seeking the good of his people and interceding for their welfare. 🕊







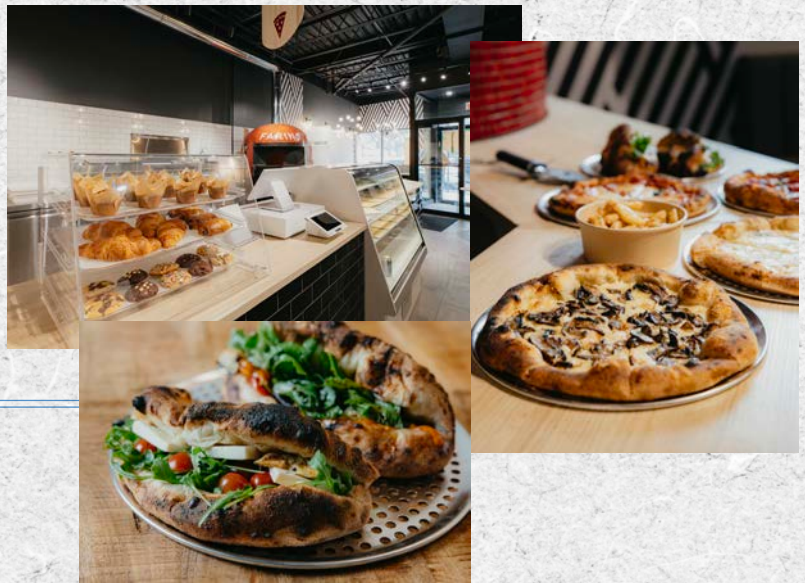
# Kosher Happenings

## AROUND MONTREAL

### Farino Pizza

Farino Pizza opened its doors to kosher Montreal in January. Besides their authentic-pizza-oven artisanal pizza, Farino offers its customers the full experience of dairy and parve deliciousness. Be sure to try out their cookies and tiramisu from their famous 'chocobake' recipes- a real must-have!

Check out Farino at 6166 Cote St Luc Road, or give them a call at (514) 360-8655.



### Yanky's Pizza Now in Cote St. Luc!

The beloved Yanky's Pizza of Fooderie has opened a second location in Cote St. Luc! Yanky and his team have brought their delicious line of paninis, pizzas, poutines, fries, salads, soups, and so much more to the heart of Cote St. Luc.

Check out Yanky's Pizza of Cote St. Luc at 5816 Westminster, or give them a call.



### House of Jerky: Fine Canadian Jerky Now In Montreal

Have you tasted House of Jerky beef jerky yet? If you haven't, the time to do so is *today*. With four delicious flavors in their starting line (Honey BBQ, Teriyaki, Sweet Chili, Jalapeno Maple), House of Jerky has some serious beef in Montreal. Place your orders via text, whatsapp or call 5149169362.





## Umai Soo She: Kosher Sushi Delivered Anywhere in Montreal

Craving sushi, but don't want to head out? No worries; With Umai Soo She, you can order the finest in kosher sushi from the comfort of your own home, and have your order delivered anywhere on the island! Umai Soo She's delicious rolls include such flavors as Kilimanjaro, lemon zinger, and nagano. Umai Soo She also offers large platters. So what are you waiting for? Place your order today at [umaisooshe.ca](http://umaisooshe.ca). You're welcome.

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**NEW LOCATION COMING SOON!**

## Mezzanotte: Dollard's New Caterer and Catering Hall

Dollard is now home to Eden Hall by Traiteur Mezzanotte, the West Island's all-new and most beautiful reception hall. Eden Hall offers everything to make your event one that you and your guests will always remember. Proudly certified kosher by the MK, Eden Hall is ready to host your next event in style. Eden Hall is located at Or Shalom at 96 Rue Fredmir in Dollard-des-Ormeaux. Book your next event by emailing [info@traiteurmezzanotte.com](mailto:info@traiteurmezzanotte.com), or call (438) 885-5498.



## Péché mignon: The French Pâtisserie You've Been Dreaming About!

Péché mignon is the new bakery on the block that everyone is talking about! This boutique bakery offers custom cakes, miniatures, large cakes, and assorted pastries. Péché mignon is an authentic French Pâtisserie, with abundant flavor bursting in every delicious bite.

Place your order via Whatsapp or text at 438-376-5526, or email [pechemignon.patisserie@gmail.com](mailto:pechemignon.patisserie@gmail.com) to get started on the road to deliciousness today! 🍩







# HOSTS WORLDWIDE AKO CONFERENCE



From Holland to Turkey, New Zealand to Montana, Quebec City to the Bahamas and everywhere in between, 115 *dayanim*, *rabbonim*, and directors of Kashrus organizations converged at the Sofitel in Montreal this week for a two-day conference to discuss contemporary kashrus issues.

The *achdus* at such an event is noteworthy: kosher certifiers function as businesses, and thus the attendees are business competitors. However, for the betterment of kashrus standards world-wide, attendees put aside business and focus instead on sharing resources, comparing experiences, and upping standards wherever they can. Between presentations, participants networked, greeted old acquaintances, and made new friends in the industry.

The conference was honored by the presence of Dayan Ahron Dunner, of London, who addressed

the crowd and availed himself to many individual consultations. Rabbi Uri Deutsch, Mara D'asra of the Forest Park Kehilla in Lakewood, gave chizzuk to the attendees. Rav Menachem Meir Weissmandl of Nitra graced the convention as well.

Montreal's MK, directed by Rabbi Saul Emanuel, and AKO, directed by Rabbi Sholom Fishbane hosted the event. "The presenters we got were a diverse bunch covering many colorful topics," said Rabbi Emanuel. Topics covered included the *brachos* and *halachos* of gluten free products, the kashering of metal trolleys used to move raw tuna into steam rooms in production facilities, and AKO standards for member *hashgachas*.

While many of the event's 115 attendees represented



RABBI EMANUEL SPEAKING, RABBI FISHBANE OF CRC CHICAGO, DAYAN DUNNER, RAV WEISS AND SKVERE DAYAN MONTREAL



RAV CREMISI AND RAV BANON MEMBERS OF VAAD HARABANIM MONTREAL





MONTREAL'S VAAD HARABBANIM



RAV HARASHI OF MONTREAL, RAV WEISS SHLIT"A

the largest kosher certifiers, many more attendees represented certifications in far-flung cities, who are present, for instance, at far-flung fisheries or coconut production plants. Many participants commented on the clear feeling that the conference was a *kiddush shem shamayim* in every sense: over 100 Jews gathered for the sole purpose of advancing the kashrus of today.

Some noteworthy presentations included Agudah's Rabbi Leibish Becker on the topic of certifying shul kitchens, Eric Baxter, VP and Senior Counsel at the Becket Religious Liberties Group, who spoke on the topic of "Kashrus Supervision in a Woke World," and the MK's Rabbi Berel Bell who spoke about mainstreaming the kashrus standards of Chabad houses worldwide.

A Monday night panel allowed attendees to present unique *kashrus* questions from the field to Dayan Dunner, Rav Weiss, and Rav Weissmandl. Another panel covered the *kashrus* questions which arise from home businesses.

Attendees particularly benefited from the expertise of MK's Beis Din of skilled and trained *rabbonim*, who showcased some of the industry's highest standards in presentations on ethics, the use of video cameras to supplement *hashgacha* in meat establishments, and collaboration and integrity in kashrus.

Attendees walked away with newfound knowledge, new relationships, and a reinforcement that their responsibility, though sometimes overwhelmingly "nitty-gritty," is *avodas hakodesh* and a tremendous source of *chizzuk* to Klal Yisrael. 🌟



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AGUDATH YISROELS RABBI LEIBISH BECKER SPEAKING



ASK THE POSEK



RAV WEISSMANDEL WITH DAYAN DUNNER



AKO 2023



RAV WEISSMANDEL SHLIT"A, NITRA RAV AND RAV WEISS MONTREAL, AND DAYAN DUNNER ENGLAND



We are happy to certify over

**150**

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